

Holy Spirit

23. The Re-Creator

24. The Church

25. Trans-Creator

26. Music

27. Worship

28. Ministry

The Re-Creator

What is the work of the Holy Spirit?

- creator, “so that human existence can be spiritual and free” (Rosato) and the Spirit’s presence infuses human activities, uniting mankind.
- re-creator, giving repentance, “teaches, empowers, convicts, intercedes, sanctifies;”
- trans-creator, empowering the church for world mission.

What does holy mean?

- Denotes the distinction from the ordinary because of the spiritual presence. Israel was called to be a holy people, separate from the peoples around them. Jesus, in the Lord's prayer, asks that God's name "be hallowed, that is, made distinct from the creature in the world. John sees Jesus "as the Holy One of God, who not only bears the same holy nature as God himself but has become in his exalted position the dispenser of the Spirit to men. " He "has poured forth his Spirit upon the Christian community to set them apart as a holy community, a temple of flesh and blood, where he can indwell them by means of his Holy Spirit."
- "the church or *ekkesia* was comprised of "called out ones." They were called to be a holy nation, a people belonging to God. "..holiness is hovering over all claims to power, beauty, goodness and truth, confirming and purifying them and pointing them towards God, the Holy One, as their creative ground and final sanction." (Boozer).

The Church

On Pentecost the Holy Spirit as re-creator formed the first church (*kyriake* “belonging to the Lord, and *ekkesia* “the assembly or called out ones”.) First century church characterized by “faith in Jesus as the Messiah; practice of baptism and celebration of the Eucharist; love; and expectation of the coming of the kingdom of God...Luther listed seven marks of the earthly church: the preached Word, baptism, the Lord’s supper, administration of discipline, public ministry, prayer and worship (Calvin: preaching and sacraments).

Who is an apostle? (*apostolos* “messenger” was used to denote the Twelve). “The church today is apostolic in the sense that it continues the ministry of the Twelve and is founded upon them. Apostolicity, in the sense of faithfulness to the witness of the apostles, is a mark of the whole church.”

- **Who is a bishop?** (*episkopos* “overseer” used interchangeably with *presbyteros* “elder”). By the second century a bishop was the accepted title of a single chief leader of a Christian community, and today the bishop is the supreme authority in a diocese. “When bishops are in council they are considered successors of the apostles, thus empowered to speak with authority. At present, bishops are appointed by the pope. Anglicans and some Lutherans still elect bishops.”
- **Who are the laity?** (*laos* “people”) parishioners without ordained clerical status, but both clergy and laity are people of the new creation. “Liturgy” meaning “form of worship” comes from *laos* and *ergos* (work), so worship is the primary function of a believing community, each member participating fully.
- **What is meant by communion of saints?** How does one commune with the departed? Can they affect us or we them? In I Cor 15:29 Paul notes that some people are vicariously baptized in the name of dead people. Scholars can find no other references to this practice, but Corwin offers that the departed is being replaced by the living (taking on the role of the dead, based on the Greek phalanx) . The practice was forbidden in the 4th century and is not practiced by any branch of Christianity today. It is, however, prevalent in the Mormon church. In Revelation 6:10 the martyrs cry out for justice that they might be avenged, and Corwin quotes the Westminster Dictionary of Christian Theology which suggests that the martyrs know that they have not yet been avenged (so they know the history of earth after their death). “By the third century requests to the saints were inscribed on tombs in the catacombs, and by the fourth century, prayers to Mary were officially sanctioned by the Roman Church.”

What do Protestants Believe?

- “The doctrine of the Communion of Saints is based on 1 Cor 12, where Paul compares Christians to a single body.
- “The words translated into English as "saints" can refer to Christians, who, whatever their personal sanctity as individuals, are called holy because they are consecrated to God and Christ. This usage of the word "saints" is found some fifty times in the New Testament.
- “The Heidelberg Catechism defends this view, citing Romans 8:32, 1 Corinthians 6:17, and 1 John 1:3 to claim that all members of Christ have communion with Him, and are recipients of all His gifts.

--Wikipedia

Q 55. What do you understand by “the communion of saints”?

First, that believers one and all, as partakers of the Lord Christ, and all his treasures and gifts, shall share in one fellowship. Second, that each one ought to know that he is obliged to use his gifts freely and with joy for the benefit and welfare of other members.

- There is some controversy about the timing of resurrection and the state of the dead until resurrected as there are conflicting scriptures. Paul says:
 - "Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." -- 1 Thessalonians 4:13-17.
 - These verses obviously teach that those who die ahead do not have much advantage (in term of full enjoyment of heaven) over those believers who are still alive. They await the resurrection at Jesus' return. Once they have been **made alive** again, living believers will be given spiritual bodies that are imperishable. It is **then** that all believers will enjoy the fullness of the communion of saints.

Our survey of the passages above should make it abundantly clear that while the concept of "the communion of the saints" is a Biblical concept, the specifically Catholic notion of the "intercession of the saints" has no basis in Scripture. The following outline more or less contains the summary of Biblical teaching: (a) There is no example anywhere in the Bible that illustrates petitioning the departed for their prayers; (b) the cloud of witnesses (prominent and not so prominent examples of triumphant faith) are described not in terms of present extra-terrestrial ministry but rather in terms of past earthly ministry - when they were alive; (c) both OT and NT believers who have died have not ascended to heaven, their final glorification awaiting the general resurrection, when all who have believed will be raised to eternal life. While there are numerous exhortations to pray for one another, these need not go beyond relationships among living believers. The fullness of the communion of saints await the coming of Jesus Christ.

-- Ernesto Florendo <http://home.flash.net/~thinkman/articles/communion.htm>

- **What is confirmation?** Historical ceremony following baptism, which today “confirms” the vows taken by parents and “qualifies the believer to participate in the Eucharist.”
- **What is consecration?** A liturgical act “that asks God to bless, sanctify, and transform that which is set before him” (Fink) The focus is upon God’s transforming action on that which is consecrated, whether it be people, bread, wine, or money.
- **Does asceticism have a part in church discipline?** “Asceticism refers to exercises and forms of discipline necessary for a holy life. ‘If there is no element of asceticism in our lives, if we give free rein to the desires of the flesh...we shall find it hard to train for the service of Christ’ —Bonhoeffer”
- **How does repentance differ from penance?** Repentance is a change in attitude towards God, self and others, reflecting a return to God. Penance, the Latin form of “repentance,”..evolved into a system of penitential acts required by the Catholic church for those seeking forgiveness of sins. The practice of public penance for grievous sins grew in complexity, but by the seventh century harsh penances gave way to prayers and good works. By the twelfth century the priest’s prayer for absolution had turned penance into one of the seven sacraments. Reformers rejected the clergy’s role in forgiveness.

The Trans-Creator

- What does charismatic mean?
 - In modern times the word “refers to the movement in the church that emphasizes the renewal of charisms (prophecy, evangelism, teaching, tongues, healing). Pentecostalism began in the U.S. in 1901. This movement did not have much effect on historic Christian churches until 1960 when it penetrated Reformation, Anglican and Orthodox churches and finally the Roman Catholic church.
 - An important characteristic of the Charismatic Movement was a willingness for the believer, after discovering the importance of spiritual gifts, to remain within their original denomination. From the late 1950s many charismatic Christians went on to form separate churches and denominations, for which the appropriate term is neocharismatic. Examples of this include the Vineyard Movement in the US (and elsewhere) and the British New Church Movement.

- A more recent trend is the inclusion of Charismatic elements in more traditionally Calvinist or Reformed Theology Reformed Charismatics, on the whole, reject the 'prosperity gospel' and distance themselves from movements that display over-emotional tendencies such as Word of Faith, Toronto Blessing, Brownsville Revival and Todd Bentley revivals
 - Reformed Charismatics, though convinced believers in the modern practice of all of the gifts of the Spirit, attempt to keep the primary focus on the cross of Christ, and the gospel.
 - J. Rodman Williams (1918 - 2008), regarded as the father of modern Renewal Theology, was a charismatic theologian and Professor of Renewal Theology at Regent University in Virginia Beach, Virginia.
 - Williams was a Presbyterian who served as a pastor for several years before becoming a full-time educator. As a key figure in the burgeoning charismatic movement of the 1960s, he was president of the International Presbyterian Charismatic Communion, and later a participant in the International Roman Catholic-Pentecostal Dialogue. In 1972, he became the founding president of the Melodyland School of Theology in Anaheim, California. He joined the faculty of Regent University in the mid-1980s and holds the title of Emeritus Professor of Renewal Theology.
 - Important works include the three-volume systematic theology entitled Renewal Theology (1988-92, published as a single volume in 1996), the first complete systematic theology written from a charismatic perspective. It included chapters on the supernatural gifts of the Spirit and the a chapter on the Baptism of the Holy Spirit, arguing for the traditional Pentecostal interpretation.

What is the eucharist?

(*eucharista*, “thanksgiving”) by second century the ceremony of the eucharist became a ceremonial sacrifice. By the middle of the second century the ceremony included a full *agape* meal. “Then, ‘to the brief actions of blessing and sharing were joined prayers, scripture readings, and a homily by the bishop or presbyter.’ During the Middle Ages, the eucharist became simplified so that the priest alone in Latin would offer the sacrifice while believers looked on in silence. Aquinas developed the theory that at the time of consecration the substance of wine and bread were transformed into the actual body and blood of Christ, even though the outward appearances were not altered.”

Aquinas noted that objects have characteristics that can change and essence that cannot. Thus the outward appearance of the elements do not convey their essence, nor preclude that essence from being transformed: **transubstantiation**. “Such a theory led to a magical view of the eucharist. Only the priest could drink the wine. He must exercise great care to prevent spillage and consume any wine left in the chalice. “

•Luther: **consubstantiation**: “two realities were present in the bread and wine—the foods themselves and Christ’s presence which could be known by faith.”

•Other reformers: **commemorative and symbolic** (Zwingli, Baptists, and St. Thomas Evangelical Church in India) or **spiritual imbibing** [a : to receive into the mind and retain < imbibe moral principles> b : to assimilate or take into solution] (Calvin’s view, adopted by Presbyterians).

•“The age-old question, “What happens during communion?” is still being asked. New liturgical theologies are emerging. They all attempt to find in the Eucharist a relation to “the Last Supper, to Christ’s death and resurrection, to the mysteries of incarnation and redemption, to the local Christian community and to the universal church... When Christians today partake of communion, they are ‘reminded of their calling to live as Jesus did, and they are invited to share their lives and pour out their energies in the service of others.’”

Is Christ's death the only focus of worship?

Adoration is focus on the living Christ, from *latreia*, “to worship”. “It is an act of obeisance [1. A gesture or movement of the body, such as a curtsy, that expresses deference or homage. 2. An attitude of deference or homage.] properly reserved for God alone. Adoration is not flattery but self-giving love, expressed in gestures, words and silence.

What is an icon?

(Gk. *eikon*, “image”) arose in early church on catacombs and coffins, but questions arose whether such use led to idolatry. Proponent argued “man is made according to the icon of God, Christ is the icon of the invisible God, and the Christian is predestined to be formed into the icon of God's son. St. John of Damascus...maintained that worship of God is forbidden in relation to objects or men, but veneration of men or objects is not. God himself ordered the making of the cherubim images.

Veneration [respect or awe inspired by the dignity, wisdom, dedication, or talent of a person The act of adoring, especially reverently: adoration, idolization, reverence, worship] of an image is not to the paint or wood but to that which the icon represents. The worshipper who uses icons is reminded of the events of man's salvation, the communion of saints, and the loving economy of God. The icons thus become windows to the divine through which the worshipper's prayers ascend.”

■ “Church theologians have long adopted the terms *latria* for the type of worship due to God alone, and *dulia* for the veneration given to saints and icons. Catholic theology also includes the term *hyperdulia* for the type of veneration specifically paid to Mary, mother of Jesus, in Catholic tradition. This distinction is spelled out in the dogmatic conclusions of the Seventh Ecumenical Council (787), which also decreed that iconoclasm (forbidding icons and their veneration) is a heresy that amounts to a denial of the incarnation of Jesus.”

■ “Protestant theology usually denies that any real distinction between veneration and worship can be made, and claims that the practice of veneration distracts the Christian soul from its true object, the worship of God. In his *Institutes of the Christian Religion*, John Calvin writes that “(t)he distinction of what is called *dulia* and *latria* was invented for the very purpose of permitting divine honors to be paid to angels and dead men with apparent impunity.”

■ Likewise, Islam also condemns any veneration of icons. The Hindu honoring of icons and murtis, often seen as idolatry, may also be looked upon as a kind of veneration.” (Wikipedia)

“Though evangelicals point out idolatrous tendencies within liturgical worship, they cannot help but find it difficult to sustain meaningful worship through verbal symbols alone or in unaesthetic facilities. “ Thus, perhaps, the enthusiastic use of music.

Music

What role does music have in worship?

- “The new generation does not want to be reverent or quiet during worship. Music is the major vehicle for celebration and communication. So what kind of sound track should a church choose? Mega-church musicians find out by asking which radio stations parishioners listen to. Those that play soft rock is usually the answer. The church, they say, should use soft rock in worship. Classical music and traditional church music in general are relics of the past. If you want life and growth, make use of music, art and media that are culturally relevant. Music, especially in the context of youth evangelism, needs to be entertaining.
- “What about developing a taste for classical music? No, they say. Worship is not the place to teach music appreciation. The only question that worship communities need to ask about music is, Does it bring people closer to God? Music is never the message. No form is inherently better than another. Music is good if it makes way for the gospel; it is bad if it doesn't.

This is a postmodern resolution which says that the issue is the taste of the listener. It says that no music is inherently more appropriate for worship, so if contemporary musical forms help people worship, abandon traditional ones. According to Musicologist Frank Brown (Good Taste, Bad Taste and Christian Taste), this attitude can seriously undervalue the spiritually transformative potential of challenging artistry, both classical and vernacular. Those same values would have had Jesus popularize his image and simplify his message before it was too late.

Instead we should look for quality music wherever it can be found. Bach and Luther borrowed from secular and Catholic music. But it takes informed musical talent to select music addressed to God, not as performance, but as the most intimate and devout communication, a form of speech fit for the ear of the Highest. But because religious meanings cannot simply be imposed on every sort of musical medium regardless of its style, considerable musical and liturgical experimentation is required to find out which forms of rock and pop permit or invite stretching for religious purposes. The possibility that a relatively casual and unchallenging style might be all there is to a community's worship life is bound to be deflating to those whose call to discipleship courses them to yearn for something more in aesthetic formation and development...this selectivity carelessly done, can inadvertently convert the sacred into something quite ordinary."(Brown)

Worship

What is the liturgical movement?

- The task of liturgical theology is to make clear the meaning of worship. The classical liturgies are a primary source for thought about God, creation, redemption, etc. In the late 19th century the Roman Catholic Benedictines and Anglican Tractarians began a movement that stressed the incarnation, producing a deeper appreciation of the dignity of human life; the sacrifice of Christ, producing a commitment to sacrificial living, and the church as the body of Christ, creating a deeper sense of community both in life and in worship.

What is the church calendar?

- “Time is the theater of divine activity. We honor this gift from God by careful planning and diligence. The three cycles of the church calendar are annual, weekly, and daily. Each cycle turns on the same event—Jesus’ resurrection which occurred at Passover (yearly), first day of the week (weekly), and early in the morning (daily)(light out of darkness)” Over time the church as adopted seasons: Lent, Holy Week, Epiphany , Advent, and Christmas.

Ministry

What is Christian ministry?

- “Christian ministry is a ministry of salvation in the service of the world.
 - Three traits: proclamation of the gospel of Jesus Christ, service of the needs of the neighbor, and worship of God.
- All baptized are called to share in this services in accord with their states of life, special gifts and roles within the social structure of stable Christian communities. It would appear from I Cor. 12 that Paul avoided both extremes of paternalism and partnership regarding those called to ordination. Thus, those ordained neither monopolize gifts and responsibilities nor do they merely preserve order among independently functioning groups within the church.

What is the kingdom of God?

- Refers to the rule of God in the hearts of men. The tension throughout church history has been between present and future aspects of the kingdom.
 - Luther considered the kingdom of God synonymous with the realm of divine grace, while Calvin saw the kingdom embodied in a theocratic society, “where individuals might play an active part under God.”
 - Evangelicals have linked the extension of the kingdom with missionary work, while liberal theologians have identified the kingdom with ideal social conditions on earth.
 - From the mid-1960s there has come a renewed interest in the kingdom as an ideal society “characterized by equality, justice and truth...conservatives still tend to regard the kingdom in its individual and future aspects, liberals in it corporate and present aspects.”

Is there such a thing as Christendom?

- Christendom disintegrated with the rise of nationalism, the Reformation, and the Renaissance. We use the word today in an apolitical sense to refer to the church worldwide regardless of denomination.